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— *mala opinio bene parta delectet* —

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The Rise and Fall of the Roman Empire

The Biological Background

BY F. J. LOS

No other historical events have been as important and dramatic as the rise of the city of Rome to world power and the subsequent decline and fall of its empire which had seemed destined to eternal life. What produced the amazing strength of this city, originally only a small and unimportant provincial town in central Italy, and why did this strength eventually vanish when Rome proved unable to uphold its empire?

It is *a priori* evident that the explanation offered by the German writer Oswald Spengler, who speaks of a historical law, is no explanation at all, for to talk of such a law is to replace one riddle by another. What he and his followers forgot is that history is made by man and that the inborn quality and mental equipment of man in the long run always have a decisive influence on the destiny of peoples and empires, no less than on the fate of their cultures. To uncover the roots of Rome's strength it is necessary to trace the origins of its people. For that purpose I shall try to give a brief summary of the prehistoric settlement of Italy.

Although the country was occupied very early by man, the archaeological legacy of its earliest inhabitants is sparse and incomplete. Therefore it is difficult, if not impossible, to give a coherent picture of its Stone Age. However, it is assumed that Italy was peopled at the end of the Neolithic period mainly by tribes who belonged to the same Mediterranean race which had produced on Crete and the Aegean islands an urban culture of high standing, but in Italy they were only a small population of a backward character. At the dawn of history these autochthones lived on in the Ligures, who occupied the south-eastern parts of Gallia and the isles of Corsica and Sardinia in addition to the region named after them.

To these, the oldest inhabitants of Italy known by name, belonged also the Sicani, who were Iberians. They dominated Sicily for a long time but also inhabited parts of the other isles and of the mainland. Their ancestors, who came from Caucasasia, had brought to Italy the knowledge of the use of copper and later the art of casting bronze. As a result the Chalcolithic period (about 3000 to 2400 B.C.) and later the Bronze Age (about 2400 to 1200 B.C.) occurred in Italy. For the benefit of the reader it seems to me useful to insert here a short digression.

In antiquity there were two Iberias, one of them situated south of the Caucasus and roughly identical with present-day Georgia, and the other in the north-eastern part of Spain. That there existed a connection between these two regions, although they lay widely apart, was known to Roman scholars, but there was controversy over which of the two areas was the original home of the Iberian people—the *Iberi*, as these writers called them.

Today it is generally known that the knowledge of the first metals—copper and bronze—was spread over Central and Western Europe by small groups of people who belonged to the closely related Armenoid and Dinaric races. As the centre of evolution and radiation of these races is generally accepted to have been in Caucasia and Armenia, and the use of copper and bronze originated in the Near East, I am convinced that Western Iberia was only a colony of the eastern country of this name.¹

Until the first century A.D. Corsica and Sardinia were partly inhabited by Iberians, whose presence there and in parts of the mainland is proved by many geographical and some personal names. Cynos, the oldest name of Corsica, was also the name of a little river in Caucasian Iberia. On the other hand the name *Sicani* resembles Sicanos, a rivulet in Spanish Iberia; the Dercenna, a tributary of the Ebro, is reminiscent of Dercennus, a legendary king of Latium; Astura, the name of a rivulet in this region, is also the name of a small river in Asturia; and the name Arnus (Arno) is almost identical to that of the Arnum in Caucasian Iberia. Finally, the name Tibur, a town in Latium, resembles *Tibures*, a people in Spanish Iberia.²

Investigation of the bell-beaker graves in northern and central Italy proved that Iberian clans had also settled, at least temporarily, in that part of the country. But the best argument in favour of the idea that there was a great and long continued westward migration of elements of the Armenoid and Dinaric races is provided by the presence of the Chalybian smiths and armourers in the valley of the Dercenna (Jalon). These Chalybes, named by Justinus as inhabitants of the town of Bilbillis,³ may be identified with their namesakes

¹ This was the view of Madison Grant in *The Passing of the Great Race*, Scribner, New York, 1923, pp. 126–141. Grant equates the Dinaric and Armenoid races to the Alpine race which is, in his opinion (p. 134), “clearly of Eastern and Asiatic origin.”

² For these particulars see G. Dottin, *Les Anciens Peuples de l'Europe*, Klincksieck, Paris, 1916, pp. 87–90. See also page 80, where he states clearly that the Spanish Iberians originally occupied only the valley of the Ebro. Later they spread to Aquitania and Asturia in the north, and also to the east where one of their commanders, Norax, founded the Iberian colony of Nora in Sardinia (p. 82). Living among them along the Bilbillis, a southern tributary of the Ebro, was a colony of Chalybes who, like their namesakes on the headwaters of the Euphrates in Armenia, were renowned as armourers (p. 58).

³ G. Dottin, *op. cit.*, p. 58.

in the mountains of northern Armenia, a people of Alarodian (Caucasian) speech, credited in ancient Greece with the invention of iron smelting.*

From the beginning of the second millennium other invasions took place, presumably of a more warlike character. From the region of the eastern Alps bands of Nordic Indo-Germans penetrated the peninsula. Their route is indicated by the remains of pile-dwellings situated in the middle of the marshes that border the tributaries of the Po. The oldest skeletons found in these *terramare* are dolichocephalic and presumably of Mediterranean type. They must have belonged to the subjugated autochthonous population because the earliest invaders followed the custom of cremation.⁴ It is assumed that the conquerors came in two successive waves, separated by a long interval.

In the first wave, about 2000 B.C., were the ancestors of the later *Latini*, the *Siculi* and some kindred tribes.⁵ Because they practised cremation archaeologists have called them "cremating *Itali*." The *Siculi* eventually penetrated furthest to the south, ultimately landing in Sicily—then named Sicania—which they conquered, according to Thucydides, about 1035 B.C., driving the autochthonous *Sicani* to the south-west. They gave the isle its new name, and their splinter groups lingered on for centuries in South Italy.

After a second wave had appeared about 1200 B.C. a great number of tribes collectively called the Umbro-Sabellians or *Osci* invaded the peninsula. To these "burying *Itali*," who conquered nearly the whole of central and southern Italy, belonged the ancestors of the warlike Umbrians and Samnites of later times. With them, or at about the same time, came some tribes of the Illyrians, another Indo-Germanic people, who inhabited the territory which is now Yugoslavia; the *Veneti*, who occupied the north-eastern part of the valley of the Po; the *Japyges*, *Messapii* and other tribes who crossed the Straits of Otranto and settled in Apulia; and the *Picenes*, who crossed the Adriatic and occupied the region which was later named Picenum after them.

* Supporting the author's contention is firstly the fact that it has long been recognised that in prehistoric times there were "Maritime Armenoids" moving from Eastern to Western Europe, and secondly that all these countries—the Caucasus, Latium (and Rome), Spain and where the Beaker folk settled (Aberdeenshire in Scotland and Yorkshire in England)—are characterised by the Dinaro-Armenoid types, particularly the former. There is also a broad-skulled type in otherwise Mediterraneo-Atlantic Ireland which would suggest Beaker folk affinities. The fact that the same Iberian name, *Hibernia*, is associated with Ireland is consistent with this.—EDITOR.

⁴ Hans F. K. Günther, *Rassengeschichte des hellenischen und des römischen Volkes*, J. F. Lehmann, Munich, 1929, pp. 70-72.

⁵ I am aware that it is not certain that the *Siculi* were Indo-Germanic. Hellanicus says they were *Ausones*—that is *Itali*—but Philistus of Syracuse calls them Ligurians. The first view seems to me more probable. See G. Dottin, *op. cit.*, pp. 190-193.

It is almost certain that these Nordic migrants were accompanied by large elements of the Alpine race which predominates to this day in the northern half of Italy. Some of the skulls found in the later *terramare* are brachycephalic and presumably of Alpine character.⁶ Elements of the Armenoid and Dinaric races also infiltrated into the peninsula from Asia Minor during this period, and their introduction of the art of smelting and working iron marked the beginning of the Iron Age (about 1200 B.C.).

The skeletal material from this period is very deficient, no doubt partly due to the practice of cremation. Two skulls from Remedello are dolichocephalic, and 31 skulls from the cemetery of Novilara in Picenum are ultra-dolichocephalic (Medium Index 71.2) and of Nordic type. According to Carleton S. Coon this scanty material indicates decidedly that they were Nordic.⁷ Although it can be assumed that some of the autochthonous population survived subjugation, it is clear that Italy was thoroughly Nordicised in this period. Moreover, as the invaders had migrated over a considerable distance they must have been a hardened and vigorous stock. It seems to me useful to quote here the following remark of Ellsworth Huntington:⁸

Every migration is more or less selective because the weak, the feeble, the cowardly, and those lacking the spirit of adventure, together with those who lack determination, are gradually weeded out. The longer and more difficult the migration, the more strenuous is the selection, especially among women and children. All but the most vigorous, both mentally and physically, are weeded out with peculiar rapidity. Thus the net result of practically every long or difficult migration in which women as well as men take part is to pick out a relatively small group of people of unusual capacity.

The most powerful of the Italic peoples were originally the Umbrians, under whose pressure the *Siculi* migrated to Sicily. According to Plinius the Umbrians inhabited hundreds of towns in central Italy. The Villanova culture in the region between the Po and the Apennines is ascribed to them.

The arrival of the Etruscans (Greek *Tyrrhénoi* or *Tyrsennoi*), who landed about the middle of the eighth century B.C. on the western coast of the peninsula, brought a change. That they originated in Asia Minor, where the island of Lemnos was inhabited by them until the time of Darius, cannot be doubted. After a fierce and long struggle they crushed the powerful Umbrians and occupied the whole

⁶ Madison Grant, *op. cit.*, p. 122.

⁷ Carleton S. Coon, *The Races of Europe*, The Macmillan Company, New York, 1939, pp. 193-196.

⁸ Ellsworth Huntington, *Civilisation and Climate*, Yale University Press, New Haven, 1924, p. 24.

of present-day Tuscany and the eastern half of the plain of the Po. Later (524–521 B.C.) they conquered part of Campania, founding the towns of Capua and Nola. The Armenoid type of this people, who represented the last wave of a long continued series of migrations from the Near East, was noted by the Romans of the Classical period, who were also offended by their promiscuity.⁹

The liberation of Rome from Etruscan domination, which coincided with the founding of the Roman Republic in 510 B.C., started the decline of Etruscan power. They received a deadly blow when large groups of Celts invaded northern Italy at the beginning of the fourth century B.C. The invasion had a lasting effect in the settlement of the *Insubres*, *Cenomani*, *Senones* and other Celtic tribes in the valley of the Po. The Etruscan territory was torn apart and many Etruscans fled into the borderland of the Alps, where their language was spoken until the time of Livius—and the name of Mantua remains as a reminder of the Etruscan god of the underworld, Mantus.

The invasion of the Celts counterbalanced in some degree that of the Etruscans. Although they were mixed with Alpine and other racial elements, the invading Celtic tribes were probably predominantly Nordic. Their onslaught brought Rome to the verge of destruction by 390 B.C., and two centuries of bitter enmity passed before the Celts were finally subjugated and began to contribute to the military strength of the city.

Meanwhile the Romans had succeeded in subjecting—in a series of wars of which the Third Samnitic War (298–290 B.C.) was the most important—the other Italic peoples and the Etruscans to their political leadership. The conquered peoples retained their autonomy and were not forced to pay tributes but they had to supply troops when they became allies of Rome. They had also to yield part of their public lands which gave Rome the opportunity of founding many farming settlements as points of support for its hegemony. The formation of this confederacy was the greatest act of statesmanship of republican Rome and the culmination of the wise policy of its Senate. The forces which Italy had received by the immigration of so many Nordic peoples had been combined in a complicated and remarkable structure. I will now show how these forces withstood an ordeal only to weaken after the storm passed by.

Originally the patricians alone constituted the Roman people (*populus*). As *quirites* (spear-bearers) they were privileged above their protégés (*clientes*) the plebeians, who had no right to vote in the national assemblies and only a limited right of property. The matrilineal family relationships of the plebeians, their different forms of marriage and their custom of burying the dead, provide almost incontrovertible evidence that they were in the main descended from

⁹ G. Dottin, *op. cit.*, pp. 130–136.

the subjugated autochthonous population of Latium. Therefore they must have belonged chiefly to the Mediterranean race.

As a result of their custom of cremation the skeletal remains of Roman patricians are very scarce. Most skulls known to Coon are of a late period and of mesocephalic type, and of the few exceptions it seems doubtful if they can be attributed to the patricians. Because of this their anthropological determination is mainly dependent on descriptions, portraits and statues dating from no earlier than the second century B.C. which point to a Nordic background. Coon says: "Their facial type is not native to the Mediterranean basin but is more at home in the north." He also gives them a relatively short stature, a skull shape which resembles that of the Celts, and some degree of blondness.¹⁰

That the patricians originated from a wooded region is proved by the prominent part that wood played in their lives. Walther Darré points out that they built their houses and bridges of wood,¹¹ and evidence to this effect is provided by the fire of Rome when the city was captured by the Celts in 390 B.C. The building of bridges was accompanied by religious rites which were carried out by the *pontifices*, a word which was used later to denote the priests. While the Semitic peoples, such as the Carthaginians, stoned criminals to death, the most usual forms of Roman punishments were beating and the pillory. Furthermore, when the patricians lit the holy fire in the temple of Vesta at the beginning of a new year they made fire by turning a spindle of hard wood in a piece of soft wood, and not by means of iron and flint. The worship of this holy fire was of ancient Indo-Germanic origin.

In pictures that have survived the patricians betray a slight strain of the Dalic (Atlantic) and perhaps also of the Alpine* race. It is to these admixtures that the German anthropologist Hans F. K. Günther ascribes their conservative, practical and somewhat sober outlook and their hard-headed temperament—mental traits which distinguished them from the Nordic Hellenes.¹² By admitting into their ranks some Etruscan clans—the *Tarqutii*, *Volturnii*, *Volumnii*, *Papirii*, *Cominii*, *Junii* and perhaps the *Horatii*—they also acquired some Armenoid blood. However, as the Roman language remained pure, Günther thinks that the admixture was insignificant.

Doubtless it was partly on racial grounds that the patricians strongly opposed the legal equality of the plebeians, who had been

¹⁰ Carleton S. Coon, *op. cit.*, p. 194.

¹¹ Walther Darré, *Das Bauerntum als Lebensquell der nordischen Rasse*, T. F. Lehmanns Verlag, Munich and Berlin, 1940, pp. 21–25. Darré refers to the work of the German law historian Von Jhering.

* More probably Dinaric.—EDITOR.

¹² Hans F. K. Günther, *op. cit.*, pp. 74–86. The Hellenes possessed, as this author presumes, a certain admixture of Dinaric blood which made their temperament more lively and flexible.

received among the citizens—from then on called *cives*—probably before the fall of the monarchy, while some of their outstanding men had been admitted to the Senate as *adscripti*.

Even after the plebeians had obtained equal political rights in 367 B.C. the patricians denied them the right of intermarriage (*conubium*). When this right was also eventually conferred upon them in 287 B.C. by the *lex Hortensia*, it probably had little effect in practice. Günther believes that when some mixing did take place the plebeians acquired Nordic elements by the admission to their ranks of a number of leading clans of the Italic federated peoples. From 342 B.C. the noble families of Campania, Samnium, Etruria and other regions obtained the right of intermarriage with members of the Roman nobility. In any case, a number of leading plebeian clans were accepted into the nobility of office which replaced the earlier nobility of birth during the third century B.C. This *nobilitas* was not separated as rigidly from the mass of the population as its predecessor, and from time to time it received new blood from the lower classes. Nevertheless, through the prestige and power obtained from wealth, this new type of nobleman towered as high above the plebeians as had the patrician aristocracy. In time he came to have as much family pride and became as conservative as the patricians, which would seem to indicate that Nordic genes still predominated in his character.

While the Nordic element of the population of Italy had already been weakened in the preceding wars, the Second Punic War (218–201 B.C.) caused much more terrible losses. This was Rome's heaviest ordeal, with crushing defeats in the battles of Trebia (218 B.C.), Lake Trasimenus (217 B.C.) and Cannae (216 B.C.), where 40,000 infantry, 2700 knights (*equites*) and 80 men of senatorial rank were left behind on the battlefield. Only the fidelity of its Italian allies, who replaced the casualties, saved Rome from complete destruction, and the situation was so dangerous that even slaves were enlisted into the legions.

Of course the Nordic element was not entirely absent from the Carthaginian army. As this was composed mainly of mercenaries from North Africa and the southern half of the Iberian peninsula it is probable that the light-skinned Cro-Magnon (Dalic or Atlantic) race were in the majority, with a smaller Nordic strain—of Celto-Iberian origin—also present. The one-eyed Hannibal, undoubtedly one of the greatest generals of history and a man of genius and education, was himself light-eyed. It is known also that after his arrival in northern Italy he obtained the support of the Celtic tribes who had settled in the Po valley and who were rich in Nordic blood. It was his Celtic auxiliaries, who then formed the main part of his infantry, that withstood the onslaught of the Roman legions at Cannae and ensured the success of the attack which he then launched with his Numidian cavalry. Only after Hannibal had reached South Italy

and as a result lost contact with his Celtic allies in the north did the balance of Nordic military power gradually swing to the Romans.¹³

As often happens, the heaviest losses in this war were suffered by the middle and upper classes of Roman society. The knights, who served in the army as horsemen and formed the second class of citizenship, were almost completely wiped out. After the battle of Cannae, in which only seventy of them escaped, the gold rings of the slain were sold by the bushel.¹⁴ Before considering the transformation which the knights underwent in composition and morality in the years that followed, it seems useful to dwell for a moment on the social and spiritual chasm that separated Carthage from Rome.

The psychic antithesis which existed between the two cities is described by Mommsen in the following words: "A profound feeling of heterogeneity always separated and separates yet the Indo-Germanic peoples from the Syrian, Israelitish and Arabian nations. This applies also to the Phœnicians or Punians." Having observed that Carthage aspired to the dominion of Lybia and the western part of the Mediterranean, the German historian remarks that for the Carthaginian "government of capitalists," which employed armies of mercenaries, the war was a "money-making business of ample dimensions." Wholesale dealers and wealthy landowners, who had their land cultivated by fettered slaves, set the tone in this "London of Antiquity."¹⁵ There was an enormous difference in this respect between Carthage and Rome, where most of the citizens tilled their fields themselves and the old simplicity, austerity and thrift prevailed. The Romans fought their own battles, and because their army was formed by conscription it achieved only in course of time the same degree of skill and efficiency as that of the Carthaginians. For them a war was therefore far more dysgenic than for their enemies.

However, the heavy tolls of the successive wars could be made good so long as Rome remained predominantly a community of farmers. That their families and those of their Italic allies were rich in children is proved by the foundation of many *coloniae Latinae* in several parts of the peninsula. Their first names furnish similar evidence: from the fifth child (Quintus) people began to call them by numbers, and a tenth child (Decimus) was no exception. As was the case with the Germanic peoples of later times, their many wars were caused mainly by land hunger. Characteristic of the farmer mentality

¹³ Perhaps it is not superfluous to remark that it is not my opinion that bravery and other military virtues are some sort of monopoly of the Nordic and Dalic races. They certainly also occur among others, but they seem to appear more frequently in these two and in some other races.

¹⁴ Hans F. K. Günther, *op. cit.*, p. 94.

¹⁵ Theodore Mommsen, *Römische Geschichte*, Weidmann, Berlin, 1881, Vol. I, pp. 456 and 474.

of the Romans was the disdain shown by the nobility towards commerce and merchants, and the fact that senators were barred from engaging in banking.

The reversal caused by the long "Hannibalic" war had a harmful effect on the farmers. Despite the fact that the fields had been neglected nearly everywhere in Italy, that the farmers were impoverished by the prolonged absence from their homes and that innumerable villages and towns were either in ruins or had vanished (400 of them disappeared), the Roman government did nothing about reconstruction. At the same time Italy was flooded by cheap grain from the conquered territories. Most of it came from Sicily, which was then a granary.

No wonder that many farmers were induced, or even forced by circumstances, to sell their homesteads to members of the nobility or to knights who had enriched themselves by extortion in the newly acquired provinces. This particularly applied to the knights who played a shameful rôle in these territories as tax farmers (*publicani*): they bought up the fields of the impoverished husbandmen and formed them into big estates (*latifundia*). For reasons of economy they usually changed from agriculture to stockbreeding, viticulture and horticulture. They employed as labourers slaves of whom some were prisoners of war and some were imported from foreign countries. The evicted farmers collected in Rome where in course of time they formed a deracinated proletariat whose members tried to secure a livelihood by selling their votes in the national assembly to the highest bidder. It is clear that the social structure of Rome changed completely and it became a plutocracy when the large class of citizen farmers, which had been the mainspring of its strength, was so utterly destroyed.

Thus, the Second Punic War became at the same time the culminating and turning point of Roman history. The ultimate consequences of the republic's internal revolution confirm the view that victory can be won at too high a price. I shall now try to show how it came about that the biological weakening of the Romans continued while simultaneously their republic expanded its dominion over the whole of the Mediterranean.

The reason why Rome could extend its power in all directions after it had lost the best of its Nordic blood in the Second Punic War is easily understood. Having smitten Carthage it found nowhere in the Mediterranean basin an opponent of equal, or nearly equal, strength. Therefore its subsequent conquests were far more the results of the weakness of its enemies than of its own vigour.

After the decisive struggle with its great Semitic antagonist there followed two wars with Macedonia, the last of which ended with a Roman victory at Pydna (168 B.C.), which was followed by the destruction of the Macedonian monarchy. Meanwhile, a short but decisive campaign (191-189 B.C.) was enough to destroy the Syrian

empire of the Seleucides, who were expelled from Asia Minor and restricted to Syria proper.

While Macedonia had been seriously weakened by the emigration of the most vigorous and enterprising of its people after the foundation of the world empire of Alexander the Great, the extension of the Syrian empire was not sufficient to counterbalance its lack of internal cohesion and the low efficiency of most of its population. Whereas Macedonia had dissipated much of the Nordic blood of its founders, the Syrian monarchy had never possessed much at all. After the downfall of both empires the Roman expansion in the Near East encountered little opposition for a long time.

The course of events in the West was quite different. There, the subjection of the gallant and hardy Celto-Iberians and Lusitanians, who inhabited the interior and western parts of the Iberian peninsula, cost many years of hard fighting (154–133 B.C.) and a series of campaigns in which the Romans were several times defeated and sustained heavy losses. These Celto-Iberians and Lusitanians, who were rich in Atlantic (Dalic) and, to a lesser degree, in Nordic blood, defended their liberty with the utmost vigour and obstinacy, and there is no doubt that their conquest also took a heavy toll of the Italian peasantry, many of whom were forced to emigrate. The same happened with the Celtic tribes of the Po valley where the populous *Boji* were nearly exterminated in 191 B.C.

In this period came the final subjection of Greece and the conquest of the Carthaginian homeland, accompanied by the simultaneous destruction of the splendid cities of Corinth and Carthage in 146 B.C. It was these events which gave rise to the idea that Rome was destined to dominate the world. Indeed, as a result of these wars, which were inspired no longer by land hunger but by covetousness, Rome became the centre of banking for the whole of the Mediterranean world. While its accumulating wealth attracted many foreigners—mainly of the Armenoid race—from the surrounding countries, its higher classes became Hellenised in culture.¹⁶ Alienated from their farming antecedents they became easy prey to luxury and love of pleasure.

It was against the evils of this foreign culture that the severe Marcus Porcius Cato the Elder (234–149 B.C.), a man of the old stamp, raised his voice. As a censor he cleaned up the Senate of unworthy elements and fought against the luxurious life the women were leading, at the same time founding colonies on behalf of poor citizens. Nevertheless, it was characteristic of the social revolution which was taking place that Cato himself, who in his youth had tilled his land with his slaves, later became a rich landowner and lived mostly in Rome.

It is noteworthy that Cato, who himself had reddish hair and blue

¹⁶ I am following Hans F. K. Günther, *op. cit.*, p. 86, although his argument on this point is not quite convincing.

eyes, criticised the custom which sprang up among women of colouring their hair blond by means of a pigment. That light hair and eyes must have been common among the Romans is proved by a number of personal names, such as Flavius and Fulvius—both meaning “gold-coloured”—and Rufus, Rufulus, Rufinus and Rutilius, all derivations of *rutilus* (“reddish”). A number of family names point in the same direction, such as Flavius and Ahenobardus (“redbeard”); Ravila, suggesting grey eyes; and Caesius, clear blue eyes.¹⁷ Although blondness became less common among the higher classes of Roman society during Cato’s time it was still considered a distinguishing mark of the aristocracy.

The social evils were attacked more at the roots by Tiberius Sempronius Gracchus (163–133 B.C.), who introduced an agrarian law which was intended to revitalise the Italian countryside by the founding of a great number of citizen-colonies on public land. Its execution would have delivered Rome from a substantial part of its proletariat which would have been resettled in agrarian communities. This ambitious attempt to reverse the course of the social revolution miscarried, and the far-sighted statesman who planned it perished in a street fight together with 300 of his adherents. Gracchus’ ambitious plan marked the start of a long period of revolutionary turbulence which ended only with the establishment of the Empire and has been rightly called a “century of revolution” (133–31 B.C.).

It is not necessary to deal with the awful events of this period in detail. Considering them, the German philosopher H. Wolf justly remarks that when one of the contending parties in a conflict is wrong it does not necessarily follow that the other is right. If both parties are guided by self-interest both are wrong.¹⁸

That this observation holds good for Rome in the period under consideration is shown by the fate of Gaius Sempronius Gracchus who, ten years after the death of his elder brother, took up Tiberius’ reform plans. Combining Tiberius’ agrarian law with a bill which conferred Roman citizenship upon the Italian confederates, he awoke the resistance of all parties who feared the loss of their privileged positions. His fate was sealed during his absence from Rome when a colleague—a tribune of the people who had been bribed by the Senate—introduced a law which offered the people still greater advantages (121 B.C.). It was of no consequence that this latter law would have been unenforceable in practice.

The Senate played a miserable rôle in this period. Pre-eminently in this body, Nordic character had found its Roman expression. Günther says: “It was here that the moral values of Nordic provenance asserted themselves: manliness (*virtus*), bravery (*fortitudo*), judgment (*sapientia*), self-discipline (*disciplina*), dignified behaviour

¹⁷ Hans F. K. Günther, *op. cit.*, p. 91.

¹⁸ H. Wolf, *Weltgeschichte der Revolutionen*, Theodor Weicher Verlag, Berlin and Leipzig, 1930, pp. 78–83.

(*gravitas*) and respect (*pietas*); virtues the prevalence of which had built up Rome, while their disappearance would destroy it.”¹⁹ Indeed, after the capture of Carthage the Senate ordered the translation into Latin of a work by the Punian Maro in 28 volumes which dealt with the formation and organisation of big estates, thus furthering the decay of the rural basis of Rome’s greatness.

The long period of turbulence and civil wars which resulted from this moral degeneration had serious biological consequences. The loss of human life, considerable in itself, fell again heaviest upon the higher social classes. The famous general Marius, who came from a family of knights, ordered a terrible slaughter of the nobility when he returned to Rome in 87 B.C. The thousands of victims of this act were avenged by his opponent Sulla who had the leaders of the people’s party (*populares*) and many of their followers murdered when he arrived back in Rome in 83 B.C. He invented the horrible proscription lists which were also applied in the civil wars that followed.

Fatal biological consequences also followed the Social War (91–88 B.C.), during which Central Italy was again devastated. In this war Rome was so hard pressed that it was compelled to offer Roman citizenship to all those who agreed to end their resistance. When the Samnites continued the struggle they suffered a crushing defeat at the hands of Sulla when he returned from the East, and they were nearly exterminated (82 B.C.). This dictator, who is himself described as having unusually blue eyes and gold-coloured hair, did his work so well that Samnium and Campania, devastated at his order, were almost uninhabited a century afterwards.

Perhaps this fatal biological outcome was partly a result of an intentional limitation of families. At all events it is certain that the population of the countryside declined even in fertile regions, a phenomenon which was observed by Livius and other historians.²⁰ Furthermore, the historians complained of an increasing aversion to marriage, and the spreading of homosexuality which formerly had been considered a crime in Rome. Even by 131 B.C. the censor Metellus Macedonius had tried to counteract the preference for celibacy by statutory laws. Presumably the laws of the Gracchus brothers had come too late because the new farms created by them soon vanished, especially when they were declared saleable. The Senate underlined its own failure when it assigned all public land to its users as duty free property.

The large landownership which was consolidated by this enactment obtained its workers by the continued importation of foreign

¹⁹ Hans F. K. Günther, *op. cit.*, pp. 82 and 88.

²⁰ According to Livius the population of Rome was largest in about 349 B.C. when it could mobilise 420,000 troops. Polybius, however, says that the population was larger during the First Punic War. See Hans F. K. Günther, *op. cit.*, p. 88.

slaves, mainly from the Near East. In the long run some degree of mixing between them and the citizens became inevitable, especially as the plutocrats often maintained hundreds of house slaves who were much better off than the fettered field slaves on the estates. The field slaves were forbidden to marry, and most landowners tried to prohibit them from free sexual intercourse since it was cheaper to buy new slaves than to bring up slave children. At the same time the accumulating wealth of these landowners (*optimates*) ruined the Roman middle classes and corrupted the morals of the officials.

Enough has been said to prove that Montesquieu was right when he wrote more than two centuries ago: "Les Romains, en détruisant tous les peuples, se détruisaient eux-mêmes."²¹ I will now examine the reasons why the Roman empire continued to exist in spite of the decay of its heartland.

As I have stated, the Roman nobility of office (*nobilitas*), which had Nordic blood and was descended only partly from the patricians, continued to decline in number during the last two centuries of the Republic. The leading rôle of the *nobilitas* was taken over largely by the order of knights (*ordo equester*), whose materialistic mentality was the main cause of the increasing moral degeneration of that period. The final extinction of the noble class of Rome had possibly two special causes which should not go unrecorded.

Firstly, the climate of Italy became steadily warmer and drier, and therefore less healthy for Nordic men. A Viennese scholar, Father Hertz, described this climatic change as follows:²²

Italy obtained its pronounced southern character no sooner than in the course of known history. In the earliest times it was a country covered with extensive woods which made a northern and gloomy impression on Greeks and Asiatics. The characteristic Italian flora which has replaced the earlier forests was imported later. The Greeks brought the vine, the fig tree and the olive tree. The Republic of later days saw for the first time myrtle, laurel, pomegranate, cypress and plane tree. The pine trees and many fruit trees, which were imported by the conquerors from Asia, increased during the Empire.

This Jewish author ascribes the change in the Roman national character partly to the change in the physical environment, showing his objectivity by not excluding "the possible influence of mixture with southern races."

²¹ Baron de la Brède et de Montesquieu, *De l'Esprit des Loïs*, Ernest Flammarion, Paris, Vol. II, Book XXIII, p. 47.

²² Friedrich Hertz, *Rasse und Kultur*, Alfred Kröner Verlag, Leipzig, 1915, p. 278. It is remarkable that this author, while severely criticising many ill-founded theories of H. S. Chamberlain and other racist writers, does not deny the influence race may have on the course of history.

It should be noted that his view is in the main confirmed by the results which Ellsworth Huntington and other investigators obtained during their explorations in Central Asia when they studied the climate of the past. Basing his opinion on these facts and other evidence, Huntington concludes that after a dry period from perhaps 1400 to 1200 B.C. "all the evidence points to moist conditions in western Asia and northern Africa; about 200 B.C. a somewhat drier climate apparently prevailed, although not so dry as now; then at the time of Christ conditions were once more favourable."²³

In another context he says:²⁴

So far as climate is concerned, Greece appears to have enjoyed unusually favorable conditions throughout most of the period from perhaps 1000 to 300 B.C., and especially about 400 B.C. Previous to 1100 B.C., however, there seems to have been an unfavorable period culminating perhaps 1300 to 1200 years before Christ, while at a later date a period of rapid climatic degeneration from 300 to 200 B.C. was followed by highly unfavorable conditions during the succeeding century.

It seems correct to assume that roughly the same alterations of climate took place in Italy as occurred in North Africa and Greece. The worsening conditions between 300 and 100 B.C. may have intensified the fierce social struggle and political conflicts of that period. On the other hand it seems probable that the better climatic conditions which prevailed about the beginning of our era also favoured the remarkable revival of science and art which characterised the reign of the emperor Augustus. But the bad climate of the two preceding centuries must have had an injurious effect on the Nordic genes of the population.

Secondly, it may be assumed that lead intoxication was at least partly responsible for the rapid and otherwise inexplicable dying out of that section of the nobility which had survived the period of revolutionary turbulence.

Lead was available in antiquity for thousands of years, mainly as a by-product of silver, and it was used for a great variety of purposes. In Rome the upper classes cooked and preserved their foods and drinks mainly in lead or lead-lined copper vessels, and they suffered from intoxication so gradually that they did not notice it.

The problem was aggravated after the conquest of Greece in 146 B.C. when wine became cheap and the drinking of it the vogue, even among women. Before it was drunk, the wine was warmed in a lead-lined bronze apparatus with a charcoal brazier. Moreover, a grape syrup which was made in a lead pot was often added to the wine "to give it bouquet, strength and keeping quality." This syrup,

²³ Ellsworth Huntington, *op. cit.*, p. 22.

²⁴ *Ibid.*, p. 319.

which was also used for many other purposes, contained a high percentage of lead. Other possible sources of lead poisoning were lead toys, tickets and wall paint.²⁵

As long ago as 1824 A. Henderson perceived that the Romans must often have suffered from lead poisoning. Later, at about the turn of the century, the German toxicologists K. B. Hoffmann and R. Kobert supported this thesis with hundreds of extracts from Classical authors who described ancient culinary and dietary customs as clinical evidence pointing to lead poisoning. In 1906 one of Kobert's students analysed bones for lead, and found traces of it in bones of the Classical period but not in those from before or after. Others have conducted similar investigations.

S. C. Gilfillan, to whom I am indebted for the foregoing particulars, remarks that the effects of lead poisoning include sterility of men and especially of women, who may suffer miscarriage, stillbirth or premature labour, while children born to those suffering from lead poisoning are apt to die prematurely. All these effects were common among the Roman aristocracy and it is not unlikely that they induced many young people to prefer celibacy, although they all liked to have children in order to continue the family line. Gilfillan thinks that the poor were rarely stricken by plumbism because they ate a different diet, drank little wine or grape syrup, and used cheap earthenware for cooking. He also points out that lead pipes were probably used less in the country.

Gilfillan's conclusions are borne out by facts compiled by Günther.²⁶ The emperor Augustus deprived bachelors of their right of succession (*lex papia Poppaea*), and granted, on the other hand, special privileges (*jus trium liberorum*) to fathers of three or more children. Augustus himself, who is described as of medium stature with blond hair and grey or blue eyes, had only one child, a daughter. But his laws failed to solve the problem and only six patrician families (*gentes*) survived the reign of his successor Tiberius. Even these consisted partly of adopted children.

Imitating Julius Caesar, Augustus and Claudius raised 25 families to patrician rank, and it is highly significant that only six of them had survived when the emperor Nerva ascended the throne in A.D. 96. Half of the 400 senatorial families alive in A.D. 65 vanished without trace during Nerva's reign, and this virtual extinction of the "most brilliant aristocracy of antiquity" accounts for the servile attitude which the Senate adopted towards the emperors.

An event which was most harmful to the martial character of the Romans was an ordinance of the otherwise so sensible Augustus

²⁵ For these and other examples see S. C. Gilfillan, "Roman Culture and Dysgenic Lead Poisoning," *THE MANKIND QUARTERLY*, Vol. V, No. 3, January-March 1965, pp. 131-148. The argument of this author is quite convincing.

²⁶ Hans F. K. Günther, *op. cit.*, pp. 97 and 104-113.

forbidding legionaries to marry.²⁷ As these picked troops were recruited wholly from citizens who were mostly inhabitants of Italy, the heartland of the Empire was deprived for posterity of the most vital part of its population. Not only did the men have to serve for 20 years in the legions but the units were all stationed in the border provinces which meant that even the illegitimate offspring of the soldiers were lost to Italy. How much the anthropological composition of the citizen population was changed is illustrated by the fact that during the Early Empire the minimum height for recruits had to be lowered to 1.48 metres.

Characteristic of the Romans' changing ways was the practice among rich and distinguished people of trying to achieve a "noble appearance" by buying blond hair from Germany or by using paint. Fairness still occurred but it had become rare. After an extensive investigation the American writer Tenney Frank concluded that already at the start of the Empire ninety per cent of the common people of Rome were of Eastern descent,* whereas the upper classes consisted mostly of freedmen.²⁸ The people portrayed on the wall pictures of Pompeii belong to the same Mediterranean race which is dominant among the present population of South Italy.

How much the degeneration was a result of the mixing of races is a matter of controversy. Frank and Günther attach great importance to the mixing of races as a reason for the degeneration, while Hertz provides evidence of opposition which existed to miscegenation—at least as long as Roman law and tradition retained their strength.²⁹ Slaves were forbidden to marry, and even freedmen could not do so without permission from their former masters, while their marriage to a freeborn woman required a special resolution of the Assembly of the People and the Senate. Moreover, marriages with people of foreign descent were regarded with distaste.

However, it seems to me that Hertz mistakes here nationality and social status for race, and that the Romans did the same. Furthermore he forgets that the Roman people were composed of several races from the beginning. There must have been considerable race mixing, particularly during the Later Empire when Roman citizen-

²⁷ O. Seeck, *Geschichte des Untergangs der antiken Welt*, Siemenroth and Troschel, Berlin, 1895, Vol. I, pp. 253–256.

* These people of Eastern descent were from the Levant. They were Caucasoids, mainly Mediterranean, with some Armenoid and a little Nordo-Dinaric blood.—EDITOR.

²⁸ Tenney Frank, "Race Mixture in the Roman Empire," *American Historical Review*, Vol. XXI, 1916, quoted by Hans F. K. Günther, *op. cit.*, p. 108.

²⁹ Friedrich Hertz, *op. cit.*, pp. 250–257. Virgil described the marriage of Mark Antony and Cleopatra as a crime because, Hertz believes (p. 254), of her Egyptian nationality. But this cannot serve as an argument to support his contention that the Romans abhorred miscegenation, because the Ptolemies were undoubtedly of Nordic descent and had not even shrunk from incest to keep their race pure. Here again nationality is confused with race.

ship was conferred upon all freeborn inhabitants of the provinces (A.D. 212), and the landowners encouraged procreation among their slaves and emancipation became common. Race mixing may have been responsible for the increasing ugliness and morbidity of the population, about which there were many complaints by contemporary authors.

Tacitus, who seems to have foreseen the coming downfall of the Roman world empire, summed up in *Germania* (A.D. 19) the spirit of his time: "Seducing and being seduced." But what is the explanation for the fact that the ultimate downfall of the Empire was three centuries late in coming? The answer is that the delay was caused by the reserve of vitality retained by the people of the provinces.

Here, however, it is necessary to make a sharp distinction. In Greece, which was much depopulated, in Epirus, where Aemilius Paullus destroyed 70 towns and carried off 150,000 slaves after his victory at Pydna, and in Asia Minor, Syria, Egypt and part of North Africa, the ability of the population vanished no less than in Italy. To a somewhat lesser degree this happened also in Gallia where the Celtic nobility were nearly exterminated during Caesar's war of conquest from 58 to 51 B.C. On the other hand, the Illyrian provinces, Thrace, the Iberian peninsula, Britain and the half-Germanised borderland along the Rhine—the home of the Frisians and Batavians who were faithful allies of Rome—possessed in this period a robust and warlike population which was partly of Nordic descent.*

Soldiers from these regions made up the kernel of the Roman army under the Later Empire. The army underwent a further change in its character with the enlistment of numerous mercenary troops from free Germany who took their wives and children with them on ox-wagons. It was because of these troops that the minimum height for recruits was increased in the fourth century A.D. from 1.45 to 1.65 metres, and that for praetorians was even raised to 1.72 metres.

Most of the best emperors were born in the regions mentioned above. Trajan, Hadrian and Marcus Aurelius were of Spanish-Roman origin, while Decius, Claudius II, Aurelian and Diocletian were of Illyrian descent. With Maximinus Thrax (A.D. 235–238), the son of a Gothic father and an Alanian mother, a half-Teuton came to the throne. Magnentius (A.D. 350–351) and his brother and co-emperor Decentius were pure Germans. With the help of their kinsmen, who served them as soldiers and advisers, these emperors delayed the ultimate ruin of the Empire for two centuries until it succumbed to the Germanic migration.

* Also Atlantic (Dalic) and Dinaric. These stocks, with the Nordics, have produced martial peoples.—EDITOR.

The Path of Apartheid in South Africa

BY H. F. SAMPSON

The name of South Africa was last heard of in far corners of the world almost 70 years ago when financial pioneers turned their eyes to Transvaal gold and claimed a political interest in the soil on which a hardy band of Dutch farming settlers had founded a hopeful republic. A British victory in the Boer war secured foreign financial interest, despite liberal protest, and South Africa disappeared from the limelight. Its people went their own way and—thanks to the grit and wisdom of self-reliant Dutch, French and British settlers—developed a stern but fatherly relationship with the country's indigenous races who eventually contributed their labour to its wealth and to their own peace and subsistence.

It is that wealth and relationship which has again made South Africa the focus of foreign concern. But this time, for ideological reasons, its position is much more important. These factors, allied to its strategic situation, have made South Africa a crucial new pivot of world peace.

For the present purpose it is South Africa's race policy which deserves closest attention. The blind growth of world populations and the competition for livelihood have rendered the otherwise useful modern facilities of travel a source of contact and conflict between peoples of incompatible ways of life, a conflict which threatens society everywhere. Mankind must come to terms with itself and particularly to a social understanding between its racial groups of Caucasoid and other origins. An organisation which might have been expected to promote this, the United Nations, is fatally handicapped by democratic dogma in allowing the loudest voice to the children of the family of nations.

The provision of a social *modus vivendi* by means of a wise race policy has become a modern necessity—whether it is an idealistic policy of universal socialisation for the presumed benefit of mankind, as conceived by liberal sociologists, or one of group separation between peoples of different ethnic or racial types, such as Caucasoids, Negroids and Mongoloids. In the latter case the question is not one of any aboriginal biological difference* but one of differences resulting from natural selection and diverse custom developed through long periods of environmental separation.

* Although it should be observed there are in fact grounds for believing that each stock has been arising on its own line of ascent for a very long time.—EDITOR.

It is idle to rely on ivory tower idealism to the exclusion of experience, and experience is as significant today as ever in history. Reviewing the Negro impasse in the United States in the magazine *Life*,¹ Dr Arnold Toynbee could foresee no better solution than one of progressive assimilation by intermarriage with Whites. But he refrained from any comment upon the possible cultural and economic results of ultimate racial assimilation as seen in Brazil and Mexico. America and Britain offer lessons which South Africa cannot afford to overlook. It is unfortunate that the converse lesson which South Africa offers is so obscured by press discrimination.

South African history may be said to provide a typical laboratory specimen of the natural development of race relations between civilised and entirely uncivilised peoples. When Europeans first settled in the country and encountered its indigenous inhabitants they found a variety of racial groups living in the interior, differentiated mainly as follows: Hottentots, including Bushmen and Namaquas*; Bechuanas, including Baralong and Basutos; Kafirs (as they were then called), including Gaikas, Goalekas, Fingoes, Tembus and Pondos; and Zulus, including the Matabele and Amaswazi. This classification, although over-simplified and inexact, dates from 1876. The Hottentots were at that time described as small-limbed and weak in physique, sly, cringing, cunning and cowardly; the Bechuanas as slow, timid, cautious and prudent; the Kafirs as powerful and of noble presence, bold, haughty and imperious; and the Zulus as quick, fearless and warlike.

To this description I can add my own impression of Bantu mentality from experience as an advocate in court in the Bantu territories more than fifty years later, and little change is evident today. As a witness in court, where his mentality is most intimately revealed, the Bantu shows a marked incapacity for abstract thought. He cannot answer conditional questions and tends to disregard natural probability. Thus he will give the most absurd explanations of conduct with a naïve expectation of belief. It is true that his own old legal procedure allowed all falsehood without penalty, subject only to the pragmatic test of cross-questioning, but that nevertheless would involve consistency as a guide to truth.

He is not a man naturally given to rational argument and persuasion, and one should not be misled by the traditional oratory of his spokesmen or by sparks of wisdom from his chiefs. In his domestic life violence is the quickest means of settling disputes, a method which at the level of political conference takes the sublimated form of walking out. His respect is always for the prestige of power rather than for ideas. In domestic service his reaction to gifts and concessions from his employer will usually be one less of gratitude

¹ 15th March 1968.

* The Bushmen and Hottentots are of distinct racial stock from the Negroids.
—EDITOR.

than of recognition of weakness and a wish to conciliate him, and he will begin to play on it.

In his own tribal life he shows little ethical sense of charity and no trace of any organisation of it. His gifts will be to the strong rather than the weak, and to those from whom future advantage may come. When Bantu children are seen sharing food with their companions it is an insurance expedient, to qualify for reciprocity. In faction fights it is customary to kill the fallen, each member of the *impi* contributing a blow to victory. And yet when courage is called upon he will risk his life to save another, whether Bantu or White.

He persists in his belief in witchcraft, which missionaries of the last century found to be nothing less than an established religious system. Urban Bantu today are still subject to it, and a Bantu supervisor of hundreds of factory workers has said that nine out of ten Africans, including professing Christians, believe they may be bewitched at any time.

These notes may lend something to a better understanding of the background of apartheid, or separate development. Now let us look at the history of European contact with, and control of, the non-White populations, particularly the Bantu.

When, for example, the Transkei territory was taken over by the Colonial Government at the end of the Kafir Wars, its administration by resident magistrates with police posts bestowed on the restless tribes a peaceful security from each other hitherto unknown to them, although some chiefs were reluctant to sacrifice their prestige in rivalry. It was as early as this that tribal locations—a term connoting previously insecure settlements—were demarcated and closed to tribal outsiders. The Bantu of the last century therefore easily understood the requirements of passes for entry into the Colony, just as their descendants now—when free of agitation—understand the Pass Laws of the Republic which ensure not least the security of law-abiding inhabitants in municipal locations and townships.

The underlying point of this is that the mixing of races now being urged by churches and political sociologists for the alleged good of mankind is a policy entirely foreign to the mind and tradition of the Bantu. The only durable peace he has known has been founded on racial and tribal integrity fostered by separation from others, a phenomenon by no means unique. Incidentally, it has been protested by liberal critics that the separation of racial and sub-racial groups in the gold mine compounds has itself been the cause of clashes occurring between Bantu groups at times. But their own social history clearly contradicts this. They fight as an expression of traditional rivalry, a tendency normally controlled by separation and sublimated by organised competition in vigorous tribal dances.

At the Cape a similar bent for separation spontaneously

developed between White and Coloured groups, and between the Malays and the ordinary Cape Coloureds. For instance, when the suburban trains in the 1900s had three classes open to unrestricted choice, the first class was only used by White passengers, the second generally by Malays, and the third by the rest. There were then relatively few Bantu living at the Cape, while elsewhere they had long been settled in locations. Under such conditions racial friction had been unknown in South Africa since the time of open wars, and it had diminished in the Bantu reserves to the scale of intermittent tribal fights.

A change set in after the Second World War, due to the influence of liberal and Communist ideology and the African nationalism inspired by it. In 1948 the National Party came to power, backed by a general spirit of resistance to such influences which progressively began to undermine social peace and security—and not that of the White group alone. The National Party Government proceeded to consolidate and develop with legislation the separatist tradition of the land—just as, conversely the United States Government set about fortifying its northern liberal race policy with laws to establish racial integration.

But much of the South African legislation, which liberal and Communist pressure movements began to challenge as a discriminatory restriction of non-White freedom, had originated long before the Nationalists came into the picture. Pass Law and Influx Control enactments had taken shape under the old Cape Government. Thus, the Native Locations Acts from 1876 onwards prohibited the occupation of more than five dwellings by “Kafirs, Fingoes, Basutos, Hottentots, Bushmen” and others not in the continuous employment of the landowner, unless they had the consent of the Governor; and from 1879 the Vagrancy Acts penalised “squatters” as “idle and disorderly persons” if found on a farm when not employed there, and entitled the farmer to search any hut and arrest any such person without warrant.

These are examples of measures inevitably taken, even under British colonial administration, to prevent an influx into the Colony of hordes of Bantu seeking employment, and often property—especially stock—by theft. They were increasing in number, and for lack of agricultural experience they were eroding their lands and denuding vegetation in their territory. Besides being able to obtain work in the mines and on the sugar estates—as the so-called migratory labour—they were seeking further advantage in the towns. The increase and intrusion of Coloured people upon White urban areas also required further control.

Laws of the old kind remained necessary and were gradually implemented, for instance by the Native Administration Act of 1927 with its many amendments, and by the Immorality Act of the same year which penalised inter-racial intercourse between Whites and

Africans and was extended to all non-Whites in 1957. But increasing liberal pressure resulted in greater resistance by means of further restrictions on social and residential freedom.

In the 1950s the African National Congress, abetted by liberal and Communist agitators, began to organise subversive activity. Racial unrest became evident in open opposition by urban Bantu to the familiar curfew regulations which, at least in the smaller towns, had long confined them to their locations after 9 p.m. except with an employer's pass. Domestic servants said that under threats of being beaten up they were forced to disobey the curfew and be arrested. Many did so and went singing to court.

At Port Elizabeth an organised riot occurred, involving murder and the burning of buildings—especially those providing amenities for the Bantu, including churches, schools and a cinema. About the same time another riot was staged at East London where a Catholic welfare worker was brutally murdered in her car while she was carrying out her work of giving medical and other aid to the local Bantu. Her body was mutilated and partly eaten by her assailants while, it is said, she was still alive. The police had to use firearms to suppress the riot.

The African National Congress directed agitation chiefly against the reference books which the Bantu had to carry after 1952 for employment and identification purposes in place of the old passes. The reference books also served to trace criminals and agitators entering the locations. Protest increased when the law was extended to women, requiring them also to carry photographs, as on the identity cards of Europeans. It was this protest which inspired the menacing—rather than peaceful—procession to the Sharpeville police station. A mob of angry Bantu, incited overnight, crowded in hundreds against the wire enclosure of the station. Shouts of “Cato Manor” were heard—a reference to the recent murder of nine young policemen on a liquor search in a Natal location.

One of the police fired into the crowd, perhaps in good time, and a fusillade followed. The Bantu turned and fled, many dropping in the panic of retreat. A photographer caught the scene from behind two policemen watching the retreat with lowered rifles. The mob had dispersed beyond them, but bodies were visible in the foreground, some shot in the back. Whether they fell where they were shot or only where they collapsed in flight, and whether those shot in the back were in fact hit in the thick of the crowd beginning to turn, were obvious questions. Nevertheless the photograph broadcast to the world gave the impression of a massacre after danger had passed, and became a damning indictment of apartheid.

Revolutionary pressure increased in the 1960s with greater organisation, not only by the African National Congress but also by the Pan-African Congress and the Congress of Democrats, a typical Communist name, all of which were soon banned for subversive

activities. The year 1963 was openly proclaimed as a date for a "blood-bath" overthrowing the White Government. An investigation of the Paarl riot of 1962 revealed an activist branch of the African National Congress of the Pan-African Congress named Poqo ("Spear of the Nation"), which devoted itself to violent attacks on police stations and individuals.

At Paarl about a hundred Africans, as they were then being called, marched to the police station at 2 a.m. to release seven men arrested for the murder of eight African and Coloured men and women. On the way they murdered a White girl spectator and a man who tried to assist her. They attacked some private houses and were fired on by neighbours and by the police. Five Africans were killed and four wounded. Many when arrested were armed with pangas (broad-bladed knives) and iron bars.

Violence also occurred in the Langa location at Cape Town, and a concerted attack was made on the police station at Kingwilliams-town. At Queenstown a Poqo contingent was found by chance on a train, heading for the Transkei with a variety of arms, and a battle ensued with the police. In the Transkei Poqo's prime enemies were the "Bantu Authorities," and large numbers of Pondos were enlisted under compulsion with the object of murdering chiefs and headmen who supported the government, with no little loss of life.

But Pogo's ugliest crime was the stealthy murder of a caravan party of a White man and his wife, their two daughters and a friend, at the Bashee Bridge in the Transkei in 1962. Some fifty Africans attacked them with petrol bombs and assegais at 2 a.m., after waiting until they were asleep. They burnt them out and butchered them all. At the trial later, 23 of the 30 accused were convicted after a careful defence but without any plea for extenuation, and 12 were eventually hanged after appeal. It appeared that an agitator from Cape Town had organised the murder, concealing from the participants its real purpose until they were on the scene, as a test of Poqo strength for an attack on a neighbouring village.

Documents subsequently disclosed at the famous Rivonia trial and at the trial of the confessed Communist advocate Abraham Fischer* conclusively proved the hand of Communist subversion. It was not surprising that the Government more firmly enforced the amended Suppression of Communism Act of 1950, and proceeded to detain and ban those it had reason to suspect of encouraging subversive activities, as well as organisations such as the Defence and Aid Fund which backed them with overseas support. Contrast with this the effect now of the doctrine of the democratic "Right of Dissent" in inflammable America.

The foregoing details have been given to explain the increasing

* Fischer was the advocate for the *Sunday Times* of Johannesburg in the action for libel successfully taken against them by the Editor of *The Mankind Quarterly*.—EDITOR.

power which the South African electorate have given to the National Party as the only one sufficiently determined to maintain public security and the traditional race policy. At this point some impression should be given of the growth of legislation leading up to, and gradually implementing, the Bantustan plan conceived by Dr Verwoerd.

As already indicated, the old Colonial administration produced the Pass Laws and enactments for closed locations, influx control and the prevention of vagrancy and squatting, the discriminatory liquor laws (since dangerously relaxed) and those for the separate qualification of Bantu voters. The separate civil and criminal jurisdiction of the Transkei, with the Transkeian Penal Code of 1886, was a step towards the policy of separate development. Such laws were elaborated by the Union Government and with many amendments were adapted to new needs of the same kind.

The most significant legislation of the Nationalist Government since 1948 may be summarised as follows: Population Registration Act, 1950, which provided for race classification; Group Areas Act, 1950, which provided for the allocation of racial areas of residence (now under the Department of Community Development); Suppression of Communism Act, 1950; Separate Representation of Voters Act, 1951; Separate Amenities Reservation Act, 1953, which authorised separate recreational and transport facilities; Bantu Education Act, 1953; Promotion of Bantu Self-government Act, 1959; Employment Reservation Act, 1961, which provided for the reservation of certain work categories for Whites; Coloured Education Act, 1963; Transkei Constitution Act, 1963, which provided for independent government; and Indian Education Act, 1965. Under the education acts separate universities are being established for each racial group. The General Law Amendment Acts from 1949 onwards have authorised the detention and banning measures to combat subversive activity referred to already. Amendments of all the statutes cited have been frequent.

More recently the Physical Planning Act of 1967 has provided for the reservation of labour in certain areas for different racial groups—for example, Cape Province for Coloured people in what is regarded as their homeland under the Bantustan system. In the 1968 session of parliament some new political measures were the subject of contentious debate. One was for the constitution of a Coloured Council which was intended to replace the representation of Coloured people in parliament by a representative but independent body of their own, with limited powers of legislation. The Government, though embarrassed by previous pledges, maintained that the voice of Coloured interest would be stronger than that of the four White representatives still in parliament, and that it was a long-range essential on general grounds, although substituting an indirect for a direct voice on taxation.

Another contentious bill, for the prohibition of political interference in the affairs of the non-White groups, was intended to preclude agitation in them by White political parties and pressure groups, and by non-Whites in White political parties. In principle it adds a stanchion to the structure of separate development. A third important measure was the provision of a "Diplomatic Village" at Pretoria to accommodate the official non-White representatives of foreign states for economic and other consultations with the South African Government. This last enactment is the National Party's answer to the argument that its separatist race policy, however attractive in theory, will ultimately prove to be impracticable through inconsistency—in effect, that the desirable co-operation with Black state neighbours will frustrate the general policy.

Likewise it is contended that the inevitable nexus of multiracial employment in industry must eventually wear down the practice of social separation. But against such views traditional experience has sufficiently shown that daily contact in the process of employment, and in cultural and administrative consultation, not to mention legal proceedings where White lawyers have so long represented non-Whites in court, has had no influence at all on the custom of social separation. Incidentally, what has recently been thought to be a division within the ranks of the National Party between liberal (*verligte*) and conservative (*verkrampste*) views, a conflict between "inward" and "outward" policy, seems likely to disappear, despite propaganda, under the pressure of the new legislation, which distinctly reaffirms the Government's determination to stabilise its policy of separate development.

That full implementation of that policy is, and will be, handicapped by human hardship and practical difficulties cannot be denied. But the average South African is fully aware of the news of the tragically greater obstacles to racial integration in America, now assuming the stature of an endemic racial war. On a balance of results, which liberal opinion prefers to ignore, he takes a long rather than a short view of the human factors.

Long experience of the indigenous races of South Africa has left its White peoples unimpressed with the idea that there are no racial differences too deep to be overcome by equal education and social advantage on a national scale within a few generations, and that the prejudice excited by friction in the interim will not become a *damnosa hereditas* in the phrase of the Romans. The American example is compelling. The tissues of human nature are rejecting the transplantation of one distinct racial identity into another. The Negroes are finding reason to cherish and develop a newly discovered identity, and are recoiling from loss of it through assimilation with Europeans.

Nevertheless, Europeans continue trying to salvage a wrecked philosophy of racial equality with fruitless excuses. A young United

States senator is quoted in *Time Magazine*² as saying: "It strikes me that no one is poor in this country because he is White. But many are poor because they are Black." A slant, of course, on what is conveniently dismissed as mere colour discrimination, but what the speaker ignored was the possibility that so many Negroes are poor simply because of relative mental inefficiency in a highly industrialised society. To contradict this, examples are repeatedly given of individual "Negroes" who have risen to the top, such as Thurgood Marshall and Ralph Bunche, who rather inconveniently appear to be more White than Black, through an ancestry that may well account for their exceptional ability. The emphasis on their being "Negroes" in a country which tries to ignore racial distinction is not impressive in South Africa. Equally unconvincing is the finding of the state commission appointed to ascertain the cause of the riots in the United States: that they are due simply to "poverty and discrimination," without apparently any attempt at daring to discover why the unfortunate Negroes suffer from poverty and discrimination. Who on such a body would take the risk of pointing at a racial cause?

In their country's circumstances South Africans, White and Black, have their eyes open, and are conscious of identities and a future to be founded upon them which they do not mean to cast away at the dictate of foreign opinion.

² 15th March 1968.

The Unpreparedness of the African for British-style Democracy

BY DAVID E. DOUGLAS

The granting of independence to many Black African states within recent times has revealed social differences between the Black and White races which are too great to permit of their living together in harmony under any sort of egalitarian dogma. The sociological problems created by this situation are enormous and possibly completely insoluble, except in the destruction of the African race types, which of course would be no solution at all but the creation of a new situation.

In what follows the two broad racial types will be denoted by "Black" and "White." Their skin colour and other features make the two easily identifiable, and so the unscientific words are quite intelligible without the aid of taxonomic concepts.

The problem of the independent Black countries with which I am dealing is their inability to achieve a stable society in spite of their having been bequeathed a working British-style democratic machine of government. The impact of this failure is international. Social and political vacua have resulted in Africa and these have created dangerous competitive tensions among the more sophisticated nations. In fact, the future of British-style government, if not of present-day civilisation itself, is threatened. Although there is no single root cause of the problem, there is evidence that a single root cause makes it permanently insoluble. The challenge which results, not only to the moral courage of all sociologists but also to responsible people everywhere, becomes a demand for the careful rethinking of the basic concepts of moral responsibility in international affairs. The "rightness," for example, of automatically giving Black people their absolute sovereign independence must be questioned in the light of tragic experience.

With the focus still on a single root cause of the insolubility of the problem, the contention of Dr Gerard Wintringer has point, that the Negro is rooted to an integral view of reality, and is generally incapable of carrying out analytic processes. Observations among the Black (Bantu) peoples of South Africa and Rhodesia tend to confirm this view, and no intellectual difficulty is experienced in assuming that it is this very lack in the analytical faculty which explains why the Black man finds it impossible to adapt himself to British-style democracy, for the European way has been built up with the instrument of analytical thought out of centuries of compound experience. It can be comprehended only by an analytical process

(although it is not in itself entirely logical), and self-identification with it is only possible in proportion to the strength of analytical apperception in its adherents.

The problem, then, of the African in relation to British-style democracy resolves itself into whether it is possible to develop the necessary analytical faculty in the Black man by education and training, and so fit him for an earned place among the civilised races.

For the answer to that question it is necessary to consider the capacity of the Black man's brain. For many years sociologists accepted that his brain was educable in the same way as the White man's, but this hypothesis has not been quite borne out by the results of experience, that is to say, of education. This fact would suggest that sociologists in much of their work on the intelligence of the African have been bogged down by a false basic premise by which their thinking cannot but be coloured. There is, however, abundant psychological evidence against their hypothesis, and there can be little doubt that anatomical evidence will eventually come to light also for sound biochemical reasons. Once the assumption that all human brains are the same for all practical purposes is no longer acceptable, scientists must cease being apologists for the theory of the Black man's similarity to the European in all his mental functions.

The Black man's backwardness in civilisation and technology has long been explained as being due to his adverse environment, but this does not adequately account for observations made by Dr Wintringer and others. Interpreting the work of Goldstein, Dr Wintringer concludes that the majority of African Negroes' intelligence is on the same level as that of retarded European children, with all the consequences that that classification entails, at least as far as all those values are concerned which are basic to the European way of thought. We may now re-phrase our problem. Is it possible to develop in a "nation" of retarded European children the analytical faculty to such a degree that they will be able to govern themselves unaided along British-style democratic lines? Put like that the problem is shocking, because we know at once that it cannot be done. No doubt Dr Wintringer felt that way, because the apology is still there despite his courage. He goes on to soften the harsh conclusion by adding that it would be a grave error to *want* to consider the intellectual stagnation of the African Negro as completely permanent. Dr Wintringer is a scientist who wants only to ascertain the truth, but he cannot escape his own goodness which he finds out of harmony with his intellectual perception. However, he does take a step forward in entertaining, although instantly rejecting on emotional grounds, the possibility that the brain of a Black man is, in one respect at least, completely and permanently "ineducable."

The assumption that all race types were originally endowed with identical potentialities of intelligence has never been proved, and indeed the evidence appears to be to the contrary. It is permissible,

therefore, to take the view where test results indicate an invariable inferiority in any specific race type, in all practicable environmental conditions, that such inferiority is basically genetic and "ineducable." There is no doubt that environmental factors influence intelligence, and of course these are measured as far as possible, but they do not finally exclude genetic factors. This is important in the context of this article. Tests conducted by McGurk and others have shown that the inferiority of Black intelligence is not entirely due to environmental factors; that, in fact, it could stem from a difference in genetic endowment. They have demonstrated that improvements in environment have not reduced the discrepancy between Negro and White psychological test performances. They have also shown that test score differences become greater as the socio-economic status of the subjects improves: that the nearer identical are the environments the greater is the "gap" in test results. This is the very opposite of what might be expected. A new look is therefore given to old ideas, and this leads to the recognition that the higher the Black man's education and the greater his wealth, the less able is he to understand or cope with the increased number and complexity of "White" concepts which he encounters. It is now impossible to avoid the conclusion that his brain differs in some basic—that is to say, genetic—way from that of the White man. It has been shown that that difference lies mainly in his inability to carry out analytic processes. In a work-a-day sense that difference lies in his inability to apply what he knows when faced with changes in environment. This disability is enough to rule him out permanently as a British-style democrat, with all the consequences that that helplessness entails.

Had successive governments in the United Kingdom within recent times recognised this truth, they would not have given him his independence in the way and form they have. They would have known that education and financial assistance would both fail to achieve that type of government which they had in mind. But the deed has been done in many countries, and a movement has been started which can end only in more tragedy.

Today the Black man is politically aware of himself and will never give up his independence. He will, however, continue to demand money and other aid to support his "freedom." For a while his demands will be met. When the assistance stops, as it inevitably must, bankruptcy, starvation and barbarism will unfortunately be likely to supervene—for, as we have seen, it is difficult for him to comprehend the inter-relationship of things and it is impossible for him to handle simultaneously the many opposing conceptual relations inevitably encountered in the management of a modern, advanced, technological state. It is hard to see how—in view of the closeness of all countries to each other and the growing need of most countries for more living space—it will be possible to avoid the take-over of chaotic Black states by better co-ordinated peoples. In the

process the Black man will be eliminated as a political factor, and indeed the reproductive rate of the Negroes could be severely curtailed.

The conclusion, therefore, to be drawn from a study of the Black man in relation to British-style democracy is that he is in danger, in the long run, of being on his way out as a significant racial type. At the moment few governments would openly admit that they accept this conclusion, but there is evidence that some of them are already acting on it. The point ought nevertheless to be made since recognition of it will go a long way towards clarifying muddled race policies, especially in the United Kingdom and in the United States.

The too rapid multiplication of people is heavily pointing the lesson that Nature's law of the survival of the fittest has never been rescinded. There is now no possible hope, as far as can be seen at present, of reducing the rate of increase of the world's population to practicable limits by artificial means. In consequence, if this is so, the death in conflict, or by starvation, murder, disease and other means, of countless millions of people would appear to be inevitable in the near future. When this happens, the Black racial types will probably suffer most, and if they are driven into direct competition for survival with the Caucasoid and Mongoloid stocks there is a decided danger that they will be drastically reduced in numbers even if they do not disappear altogether in some regions. There is a viable size to any given population, and once that number is significantly reduced extinction appears to be inevitable. It would seem that there is a serious possibility of this happening to a stock such as the Black racial type which, through failure to compete successfully, may eventually decline in numbers.

In his own primitive societies the Black man is fitted to meet the ecological conditions but this is not the case when he becomes a competitor against the Yellow and White racial types in the milieu which is natural to them but not to the Negro, and natural selection is likely to prevail in the end.

These conclusions are derived from practical consideration of the Black man and his apparent limitations in those attributes upon which modern civilisations must rely.

For Equality of Educational Opportunity Integration or Separation ?

BY DAVID BRANTZ

In the early nineteen-sixties the charge was made by certain liberals and minority group spokesmen that minority group students in the United States were not given an education equal to that enjoyed by the students of the majority group. It was to determine the truth of that charge that Section 402 was incorporated into the Civil Rights Act of 1964.

Section 402 required the United States Commissioner of Education to make a survey of, and to report to the President and Congress concerning, the existence or lack of equal educational opportunity as related to race, color, religion or national origin. All levels of schools in the United States and her possessions were to be covered in the survey and in the report.

The study cost one and a quarter million dollars, and more than 600,000 students and teachers in the public schools of the nation were surveyed. For some reason, however, the study avoided an examination of educational opportunities for students of the various religious minorities, even though the surveyors were explicitly charged by Section 402 to make such an examination. The reason why this study of religious minorities was not conducted has still not been given. One could postulate logical reasons for the omission. Among these might be the fact that religious minorities in the United States include in their members some of the nation's highest achievers—in business and commerce, in science, and in the professions. Certain racial minorities, on the other hand, include some of the nation's lowest achievers. It is difficult, therefore, to draw any general conclusions regarding the effects of minority discrimination on minority achievement. Several religious minorities are high achievers, while the racial minority who are the low achievers are the Negroes. Both these minority groups have experienced the discrimination historically accorded to minorities all over the world, but the divergent records for achievement by the different minorities are strongly indicative of some basic cause for the divergence—some cause other than environment and equality of opportunity. These facts, however, form an inconsistency in the very theory that the Section 402 surveyors were attempting to prove—that educational discrimination against minorities in the United States exists and that this discrimination against minorities is a direct cause of underachievement by minorities in general.

The Section 402 study was conducted under the overall supervision of Dr James Coleman of Johns Hopkins University and has been popularized as the "Coleman Report." It included examination of the social and economic backgrounds of all those individuals surveyed. It also examined various motivational factors and expressions. Achievement and ability distributions in the groups were determined by using various tests which psychologists consider reliable. Admittedly, the goal of the study included a determination of the various environmental conditions which it was felt would affect performance. In order to obtain statistical reliability, the proportion of participants from the various minority groupings examined was over-represented in the survey.

One of the study's revelations was that school quality has little effect on student performance. Motivation, often credited as a prime cause for low scorings by minority-group members in ability and achievement examinations, was shown to be at least as strong among the Negro group who scored lowest in performance tests as among the Caucasian group who scored highest. Desire to achieve and effort expended toward that goal were measurably greater among the Negroes tested than among the Caucasian students.

The summary of the Coleman Report is printed in the text of the report itself and also in a separate pamphlet. It purports to show the effects of placing various proportions of minority and majority group students in classes. The admitted lack of randomness in the subjects selected for the study¹ makes it apparent that any conclusions drawn with its help are invalid. The summary ignores this fact and makes its conclusions on the assumption that a valid grouping is being examined.

A longitudinal study would overcome the bias introduced by non-randomness. In this type of testing, ability and achievement tests are given to each student as he enters the school of his choice or assignment. Afterwards he is periodically retested, and any improvement in his test scores is compared with the improvement registered by other students with initial scores similar to his but in schools or classes with quite different facilities or composition of student body.

A comparison of the changes of longitudinal study test scores among schools with various majority-minority proportions of students would provide a reliable measure of environmental effects on performance. In contrast, the limitations of the method employed in conducting the Section 402 study are evident. This refers more to the interpretation in the summary than to the collected data: the study is uniquely valuable for what it has *unintentionally* uncovered. Ironically, the disclosures are quite contrary to the conclusions which the biased perpetrators set out to prove. The study has now passed

¹ James S. Coleman, *Equality of Educational Opportunity*, United States Government Printing Office, Washington D.C., 1966, p. 307.

the second anniversary of its release with little fanfare from those who were its protagonists and prime movers.

The Coleman Report brings into focus the fallacy of one of the oldest and most persistent of demands: the cry for ever-increasing expenditures for the schools. The explanation given to justify this request is that the pouring of funds into the schools can upgrade them and can thus increase the achievement of the students. The lack of scholastic achievement by a particular group generally brings another demand for money for the purpose of upgrading and improving performance. The Coleman Report indicates that slight effect on student achievement is chargeable to the quality of schools, as is determined by the expenditure of money for various school services and by the quality of teachers.² This finding deals a heavy blow to the current policy of emptying the Treasury in attempts to upgrade low scholastic performance. This hope has proven illusory in the past, and there is little indication to expect these results to be reversed in the future.

One section of the summary presents an interpretation of data relating to the achievement of Negro children in classes in which the majority of the children were White. The interpretation is based on partial data and on an admittedly non-random selection of subjects.

Simple examination of the tabulations of the partial data on which the summary's conclusion is based proves to be another source of frustration for its protagonists,³ because the tabulations reveal that Negroes who had had no White classmates the previous year performed better on the achievement tests than Negroes who had been in integrated classes in which Negroes constituted the majority. There is no indication that the more capable students transferred into classes which were segregated. There is a probability that the students who attended classes in the partially integrated groups lived in areas still in the process of changing from an integrated to a segregated neighborhood. Geography would enable the more capable students in such a peripheral neighborhood to transfer to a school which has a student body that is predominantly Caucasian. There are examples of this in the Los Angeles area. Removing the high achievers (the more capable students) from this partially integrated group would tend to lower the average achievement of the group.

There is a further possibility. Integration of school classes may tend to lower the average achievement scores of the Negro students. The basis for this statement is the knowledge that a statistical cross-section of a particular group will average out with any other cross-section of that group if no outside influences have an effect on any of these groups. The various polls that are continually being

² *Ibid.*, pp. 296-297.

³ *Ibid.*, p. 332, Table 3.3.1.

conducted are based on this fact. Polls which show unreliability are usually due to a non-representative sample. Employing the above data and knowing the proportion of students who go to White majority schools and the proportion who go to Negro majority schools, it is easy to obtain the weighted average of these in the achievement scores.⁴ The weighted average would be greater than the average scores in the segregated classes if integration aids the Negro's achievement. Weighted and unweighted averages would be approximately the same if integration has no effect on the Negro student. An examination of the data implies that the weighted average of Negro students in the integrated classes appears to be somewhat less than the average of the students who had been in segregated classes.⁵ The validity of this observation depends on the reliability of the tabulated data presented in the report.

Objective study of the Coleman Report and the methods by which it was obtained lead inevitably to a series of questions. Is there an experience which the Negro undergoes in classes with Caucasian students which tends to lower the achievement score of the Negro student? Is it possible that the Negro student may lose his confidence and thus perform on a lower level in classes with White students who may be able to grasp ideas more quickly and thus perform better? Do students have higher confidence in classes with students of their own race? Is it possible that integration, which is presented as a solution to the problem of the differential achievement of Negroes compared with Caucasian students, will create more problems than it solves? (That is the effect of many of the solutions offered). Will integration which involves competition between Negro and Caucasian students act to blunt the desire for achievement on the part of the Negro student?

Many of the advocates of "Black Power" may be aware of the situation implied by these questions. It is those individuals who have had some contact with integration who are most vocal in demanding totally Black communities and separate development. Such individuals may feel that by separation the desire for achievement on the part of the Negro youngster would not be stifled. This conclusion may be seen in the evidence regarding motivation presented in the Coleman Report. The various tables presenting motivation

⁴ *Ibid.*, p. 332, Table 3.3.1; See also *Racial and Ethnic Survey*, Los Angeles City School System, Los Angeles, 1966. This was a compilation of the racial and ethnic composition of the individual schools comprising the Los Angeles city schools system including elementary, secondary and junior colleges, and was based on Spanish surnames. From it I made a determination of the proportion of Negro students in a White majority and in a Negro majority school. In a large enough school population this grouping of Negroes and Whites can as easily apply to classes. From my study I would say that the Negroes in White majority schools—and thus in White majority classes—comprise less than ten per cent of the total of Negroes in Negro majority schools.

⁵ James S. Coleman, *op. cit.*, p. 332, Table 3.3.1.

in the latter show most clearly that the highest motivation among Negroes is found in the geographic area of maximum segregation—the South and the Southwest of the United States.⁶

The effect of integration upon the Caucasian student is not examined in the Coleman Report. This important factor is certainly deserving of thorough consideration, for if the effect of integration is harmful to the students of either or both races a new attitude must be taken.

⁶ *Ibid.*, pp. 278-290, Tables 3.12.1 to 3.13.16.

Book Reviews

RHODESIA AND INDEPENDENCE: A STUDY IN BRITISH COLONIAL POLICY

By Kenneth Young. Eyre and Spottiswood, London, 1967. Pp. 567
4 maps. Price 45s.

THE RULERS OF RHODESIA: FROM EARLIEST TIMES TO THE REFERENDUM

By Oliver Ransford. John Murray, London, 1968. Pp. 345. 25 illustrations. 7 maps. Price 45s.

Mr Young deals with the history of Rhodesia from 1889 to independence in 1965. Mr Ransford commences earlier with the First Rhodesians, as he calls them, and goes on to Monomatapa and the Portuguese Conquest down to the days of pre-White Rhodesia.

Mr Young was political adviser to Beaverbrook Newspapers and a former editor of *The Yorkshire Post*. He gives a detailed account of the history of the country after the break-up of the Federation and much of his material is new. Apart from the purely political aspect of the subject, he also deals with the questions of chiefs in tribal trust areas, the Land Apportionment Act and African townships. As the publishers rightly say, this book provides indispensable data on the subject. This is a welcome change from the rather emotional presentations which dominate so much of the exposition made on these issues in Britain and at the United Nations. It is a serious matter for Britain as sanctions have so far cost her and the British tax-payer over £100 million and so the more objective the understanding of the problems the better.

Mr Ransford's thesis is that as far as is known Rhodesia has been governed by élite minorities from earliest times. He concludes that a Communist élite is now trying to take over control of the country. Certainly this follows the general pattern of White withdrawal in most countries and, of course, the displacement of the present situation of stability in southern African would put the whole world at the mercy of Communist imperialism.

The part of the book dealing with the ethnological aspects is of paramount interest. In connection with the Cappoids, of whom the Bushmen are the surviving type most readily called to mind, he mentions two theories: firstly, that they were driven southwards from the Mediterranean littoral by Caucasoid expansion; and secondly that they were indigenous and derived from the Boskop type.

I favour the former theory, although I believe they were pushed southwards not only by Hamitic Caucasoids from the north, but by Cushitics from the north-east, since the main line of migration from the Sahara was down the eastern side of Africa, thus avoiding the equatorial forest belts of the Negroids. There is every reason to believe that the roots of the Cappoids may have lain further east and, although it is no longer the popular thesis, I believe they were of quasi-Mongoloid origin and that eventually this view will prevail.

However, as Mr Ransford points out, the Cappoids inhabited the high veldt of Rhodesia several millennia ago and were only driven out and absorbed in relatively recent times. He makes the point that I have made several times, and that is that we must not judge the standard of racial type or culture of the Cappoids by the remnants surviving in South West Africa. Today they are smaller and steatopygy is probably more pronounced because of adaptation,

through helpful mutations, to the desert climate of the Kalahari. This climate is much more severe than that of the savannah in which they lived before the Sahara dried up, and later of the bush regions which they tended to follow in their migrations which took them down the eastern side of Africa.

Mr Ransford recognizes the importance of Arab and Moslem contacts with the Monomatapa era and their part in developing the extraction of gold, but he follows the stock story that all this happened under the aegis of the Bantu, which is very much to be doubted. As I have shown elsewhere, I ascribe the process of gold-winning in Rhodesia to probably pre-Islamic Arabs and mixed racial types under their direction, and the arrestment of this development by the invasion of the Bantu, although I agree that under such rulers as Monomatapa some elements of the former civilization and its economy may well have been carried on in the hands of a reduced number of Arab and cross-bred elements until they were finally discouraged or destroyed. However, despite the lack of a clear recognition of this Caucasoid impact, which would be the most rational explanation of certain cultural and religious aspects of Karanga belief, such as those which led the Portuguese to think they worshipped the same monotheistic god, the account given of the pre-European period is well summarized.

R. GAYRE OF GAYRE.

**WORLD WHO'S WHO IN SCIENCE: A BIOGRAPHICAL DICTIONARY OF
NOTABLE SCIENTISTS FROM ANTIQUITY TO THE PRESENT.**

Edited by Allen G. Debus. Marquis-Who's Who, Chicago, 1968.
Pp. 1855. Price \$60: £25.

This is one of the most important biographical works issued in any country to date. It covers most of the notable scientists from antiquity to the present time. The editor, Professor Debus, and his team, Ronald S. Calinger, Edward J. Collins and Stephen J. Kennedy, as well as the publishers, are to be congratulated on having produced a work of such importance. It is important and unique because it comprehends not only the principal scientists of our own time (although in this it may be forgiven, so great is the task undertaken, that some have unfortunately been missed out) but also those of earlier times right back to the pre-Christian era in Greece.

Here we find the biographies of such men as Aristarchos of Samos (Greek astronomer, (c. 320–250 B.C.), Aristotle (Greek philosopher, 384–322 B.C.), Aristoxenos of Tarentum (Greek mathematician, who flourished about 250 B.C.), Auguste Comte (French sociologist, 1798–1857), Sir Charles Galton Darwin (physicist, 1887–1962), Charles Darwin (the great naturalist, 1809–1882), Professor R. Ruggles Gates (geneticist, and a former Honorary Associate Editor of *THE MANKIND QUARTERLY*), and the late Professor Corrado Gini (social scientist, and also a former Honorary Associate Editor of *THE MANKIND QUARTERLY*), as well as many of the more prominent of our contemporaries.

There is also a useful list of Nobel prize-winners, with the fields in which they won their awards, from 1901 to 1967.

Bearing in mind Nathaniel Weyl's analyses of American genius in which he has pointed out the high position of, among others, the Scots, it seemed worth while to make a brief analysis of the British names of Nobel prize-winners. This is not, of course, the best index of genius, since in modern times those who have the best opportunity of making discoveries tend to be those who live in countries which have big technical resources at their disposal, and this puts the native-born Scot living in a country of just over five million people at a disadvantage. Any analysis on this basis must of necessity, therefore, undervalue the Scottish contribution to genius. Furthermore, many surnames belong to England, Ireland and Scotland alike, such as Martin and Smith, so it is often difficult to tell

whether such people are Scots or not. For the purpose of this assessment, where a surname was not almost certain to be Scottish, it was classified as British apart from Scots, that is English, Irish or Welsh.

The biographies indicated that many of the British (minus Scots) had mothers or grandmothers with Scottish surnames. The converse is less probable, for the stay-at-home Scot is less likely to have English blood and therefore in this respect the analysis was weighted to Scotland's advantage. The results arrived at were as follows:

	Scottish surnames	Other British surnames
Physics	3	18
Chemistry	5	20
Physiology and Medicine	4	21
Total	12	59

The Goschen formula arrived at 50 or more years ago to assess the relative differences for population and fiscal purpose between Scotland and the rest of the United Kingdom was a ratio of 11 to 80. If we take the foregoing figures and turn them into eightieths we get a ratio of 16 to 80.

This would seem to be another confirmation of Mr Weyl's research, indicating that even where Scots tend to perform less than at their best (for the reasons given), and even when it is quite certain more of the non-Scottish individuals have material Scottish descent than the Scots have non-Scottish, they still make a contribution in excess of that which would be expected on the basis of their population. This short analysis also certainly indicates what a valuable tool is this new and outstanding *World Who's Who in Science*.

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